



EZECHIEL'S
VISION
EXPLAINED.



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T H E
G E N E R A L H I S T O R Y
O F T H E
C H R I S T I A N C H U R C H,

From her BIRTH to her final triumphant State in HEAVEN,
chiefly deduced from the Apocalypse of St. JOHN the
Apostle.

EZECHIEL'S
VISION

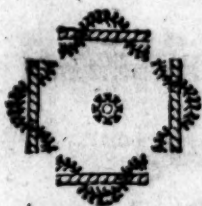
EXPLAINED:

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THE EXPLICATION OF THE VISION EXHIBITED
TO EZECHIEL THE PROPHET, AND DESCRIB-
ED IN THE FIRST CHAPTER OF HIS PRO-
PHECY.

BY SIG. PASTORINI.

Search the Scriptures. John c. 5. v. 39.



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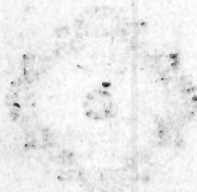
THE EXPLANATION OF THE VISION EXHIBITED

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P R E F A C E.

TH E difficulty of explaining that Vision of Ezechiel, which he describes in the first Chapter of his Prophecies, is well known to all those who study the holy Scriptures. St. Jerom, St. Gregory, and other learned Fathers of the Church, have freely acknowledged the extreme obscurity, that covers the grand and comprehensive

scene which was then shewn to the Prophet. Neither can any help be obtained from the Jews towards an elucidation, they having never pretended to attempt it. "The Jewish Synagogues," says St. Jerom, "are all silent upon the interpretation of it, alledging, it is beyond man's capacity." (in Ezech. c. 1.) The modern Commentators likewise have found their labours obstructed by the same dark cloud that overspreads the whole face of it.

Hence it has happened that none of the different interpretations

tions, hitherto given of this mysterious Vision, have proved satisfactory. Notwithstanding this general failure of success, we hope not to incur the censure of presumption, if we have offered at a new interpretation. It has always been reputed laudable to search into the Scriptures, and to attempt their elucidation. Such has been the practice in all ages. In proposing our thoughts, we do not pretend to have certainly hit the mark, but we invite the Scripture-Students to give it a free examination, and then pass their

verdict. We wish most earnestly to excite their attention to the subject, that, in case they approve in some measure of what is here offered, they may perfect it ; or that, if it meets with their disapprobation, they would favour us with something more satisfactory. The subject is sublime and curious, and doubtless interesting, as God does not impart his word in vain. It becomes therefore the duty of the Ministers of God's Church to labour in the investigation of it. If what we have judged to be the plan of the Vision be deemed just, then a
small

P R E F A C E
small share of study on their
part may rectify those particu-
lar places, where we may have
erred in the interpretation. But
whatever may have been our
success, it is fit we should here
acknowledge the help we have
received from one or two friends
whom we consulted.

He, who for good purposes
has revealed hidden things, has
thought fit to infold them, for
wise ends, in more or less ob-
scurity. But as they are all
designed for the utility of man-
kind, he certainly intends that
they shall be opened and deve-
loped at a proper season. We
are

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* P R E F A C E.

are indeed ignorant of this respective time ; perhaps it is at present with regard to the point now under consideration ; if so, whoever will take pains, his endeavours may be crowned with success. Let us intreat Him, *who spoke by the Prophets*, to illuminate our understanding and to direct our motive, and then we may with some confidence undertake the task.

THE
FIRST CHAPTER
OF
EZECHIEL'S PROPHECY.

NOW it came to pass in the thirtieth year, in the fourth month, on the fifth day of the month, when I was in the midst of the captives by the river Chobar, the heavens were opened, and I saw the visions of God.

2. On the fifth day of the month, the same was the fifth year of the captivity of King Joachim,

3. The word of the Lord came to Ezechiel the priest the son of Buzi in the land of the Chaldeans, by the river Chobar: and the hand of the Lord was there upon him.

4. And I saw, and behold a whirlwind came out of the North: and a great cloud,

B

and

fi EZECHIEL'S PROPHECY:

and a fire infolding it, and brightness was about it : and out of the midst thereof, that is, out of the midst of the fire, as it were the resemblance of amber :

5. And in the midst thereof the likeness of four living creatures : and this was their appearance : there was the likeness of a man in them.

6. Every one had four faces, and every one four wings.

7. Their feet were straight feet, and the sole of their foot was like the sole of a calf's foot, and they sparkled like the appearance of glowing brass.

8. And they had the hands of a man under their wings on their four sides : and they had faces, and wings on their four sides.

9. And the wings of one were joined to the wings of another. They turned not when they went : but every one went straight forward.

10. And as for the likeness of their faces : there was the face of a man, and the face of
of

EZECHIEL'S PROPHECY. iii

of a lion on the right side of all the four : and the face of an ox on the left side of all the four : and the face of an eagle over all the four.

11. And their faces, and their wings were stretched upward : two wings of every one were joined, and two covered their bodies :

12. And every one of them went straight forward : whither the impulse of the spirit was to go, thither they went : and they turned not when they went.

13. And as for the likeness of the living creatures, their appearance was like that of burning coals of fire, and like the appearance of lamps. This was the vision running to and fro in the midst of the living creatures : a bright fire, and lightning going forth from the fire.

14. And the living creatures ran and returned like flashes of lightning.

15. Now as I beheld the living creatures, there appeared upon the earth by the living creatures one wheel with four faces.

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16. And the appearance of the wheels, and the work of them, was like the appearance of the sea: and the four had all one likeness: and their appearance and their work was as it were a wheel in the midst of a wheel.

17. When they went, they went by their four parts: and they turned not when they went.

18. The wheels had also, a size, and a height, and a dreadful appearance: and the whole body was full of eyes round about all the four.

19. And when the living creatures went, the wheels also went together by them: and when the living creatures were lifted up from the earth, the wheels also were lifted up with them.

20. Whithersoever the spirit went, thither as the spirit went the wheels also were lifted up withal, and followed it: for the spirit of life was in the wheels:

21. When those went these went, and when those stood these stood, and when those

EZECHIEL'S PROPHECY.

those were lifted up from the earth, the wheels also were lifted up together, and followed them: for the spirit of life was in the wheels.

22. And over the heads of the living creatures was the likeness of a firmament, as the appearance of crystal terrible to behold, and stretched out over their heads above.

23. And under the firmament were their wings straight the one towards the other, every one with two wings covered his body, and the other was covered in like manner.

24. And I heard the noise of their wings, like the noise of many waters, as it were the voice of the most high God: when they walked, it was like the voice of a multitude, like the noise of an army, and when they stood, their wings were let down.

25. For when a voice came from above the firmament, that was over their heads, they stood and let down their wings.

26. And above the firmament, that was over their heads, was the likeness of a throne,

wi EZECHIEL'S PROPHECY.

throne, as the appearance of the Sapphire-stone, and upon the likeness of the throne, was a likeness as of the appearance of a man above upon it.

27. And I saw as it were the resemblance of amber, as the appearance of fire within him round about, from his loins and upwards ; and from his loins downward, I saw as it were the resemblance of fire shining round about.

28. As the appearance of the rainbow when it is in a cloud on a rainy day ; this was the appearance of the brightness round about.

29. This was the vision of the likeness of the glory of the Lord.

E X P L I -

EXPLICATION

OF THE

V I S I O N,

Exhibited to the Prophet EZECHIEL, and
described in the first Chapter of his Pro-
phesy.

Ezechiel. Chap. I. Verse 1.

*Now it came to pass in the thirtieth year,
in the fourth month, on the fifth day of the
month, when I was in the midst of the Captives
by the river Chobar, the Heavens were opened,
and I saw the visions of God.*

The Prophet begins with informing us
that *the Heavens were opened*, as will appear
presently, and *he saw the Visions of God*, the
Visions which it pleased God to shew him,
Effectually

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v. 4. *I saw, says he, and behold a whirlwind came out of the north, and a great cloud, and a fire infolding it, and brightness was about it.*

A sudden noise awakens Ezechiél's attention, and behold in the Air, which is the first and lowest *heaven* here *opened* to him, comes a boisterous *whirlwind*. Here is not only the sphere of the Air, or the Atmosphere that surrounds the Earth, plainly indicated ; but also one principal purpose it serves, which may be supposed to include all other purposes, viz. it's motion, which produces *winds*, and by these the weather is governed, &c. In particular, here is mentioned a *whirlwind*, which naturally threatens calamities and disasters, a whirlwind being apt to cause damages, and as it comes *from the north*, is supposed to be noxious and baneful. This is an instrument of punishment, among others belonging to the air, used by the Almighty in his anger. For it must be observed that almost the whole scene of this Vision expresses something terrible and threatening.

Then

EZECHIEL'S VISION. 3

Then above the lower region of the air appears a *great Cloud*, or the general body of clouds that we see floating round the Earth, that is, the great collection of Vapours, from which are formed the Clouds: and this makes the second sphere above the earth or the second *Heaven* that is *opened* or *shewn* to Ezechiel, and constitutes what Moses in his description of the creation calls *the waters above the firmament* (Gen. c. i. v. 7.), that is, above the lower part of our Atmosphere; the Air being called the *firmament* which is placed *between the waters* above and below (Gen. c. i. v. 6.). — Here also we see, not only the superior sphere of water, but also it's general use, which is, to form clouds, and give rain, either in due proportion as wanted; or, when the Almighty proposes to punish, in too great abundance, causing inundations; or excessive snow; or heavy showers of hail, that destroy the fruits of the earth, &c. And in particular, here seems to be pointed out that *great cloud* or vast body of clouds which

C encircled

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encircled the earth, and by an immense discharge of rain produced that great catastrophe, the general Deluge, which made the first destruction of mankind.

Then higher and above the watry sphere, *opens* or displays itself to the Prophet's eyes the third *Heaven*, which is a *fire infolding* or the sphere of elementary *fire, infolding* or encompassing the watry sphere and the atmosphere. It may be stiled the *fire* above the firmament, in the same manner as the clouds are denominated the waters above the firmament. This superior fire is also an instrument of punishment in the Almighty's hands. He employed it against Sodom and Gomorrha, he sent it down at the call of Elias, he will hereafter use it to destroy Gog and Magog, and at the last day to burn the world.

Lastly, is *opened* or exhibited to the Prophet the fourth *Heaven*, which is, a *brightness about* or surrounding the infolding fire. This luminous *brightness*, or Light, originates from the Sun and Stars, and is diffused
all

all around in the empty space above the sphere of fire, and extends itself into the uppermost regions and vast expanse of the heavens. — We shall here observe, that this fourth heaven, opened to Ezechiel, is what Moses calls *the firmament of heaven*, where the Almighty Creator placed the Sun, Moon, and Stars (Gen. c. i. v. 17.); whereas the space between the earth and the clouds he styles simply *the firmament* (Gen. c. i. v. 6.).

Thus we see how *the heavens were opened* (v. 1.) to Ezechiel, one after another: that is, we understand that he had a full view given him of the four Heavens or Spheres, that are extended above the Earth and entirely surround it. These spheres are, the air, the waters above the firmament, the region of fire, and that of light. They compose the system or frame of our world. Here also we see the four Elements, earth, air, water, and fire, fixed in their proper respective places according to the law of Gravity; the earth, as heaviest, placed the

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lowest and in the center ; next, the air ; next, the rarefied waters ; and lastly fire, as lightest, placed the highest and most distant from the center.

V. 4. *And out of the midst thereof, that is, out of the midst of the fire, as it were, the resemblance of Amber.*

Then out of the midst of the fire there appeared to shine forth an object resembling Amber or glowing brass (not really such, but resembling it). This was the Almighty himself represented in his Anger or under the attribute of Justice ; according to which he employs the four above-mentioned Elements, when he pleases, as instruments to chastise mankind. We shall see the Almighty more fully exhibited after the same manner in verse 27th.

V. 5. *And in the midst thereof the likeness of four living Creatures : and this was their appearance, there was the likeness of a man in them.*

V. 6. *Every one had four faces, and every one four wings.*

In

EZECHIEL'S VISION. 7

In the midst of the fire there appeared like four living Creatures, which were really four Angels of the order of Cherubims, as the Prophet himself informs us Chap. 10. v. 20, And I understood that they were Cherubims. They are four particular Angels appointed by Almighty God to preside over our sublunary world, as will appear in the sequel. They bore the likeness of a man, standing upright as a man, and having some share of the human shape. Each of them had four faces and four wings, of which we shall presently see more particulars.

V. 7. Their feet were straight feet, and the sole of their foot was like the sole of a calf's foot.

As this spectacle is shewn to the Prophet at a great distance in the heavens, he seems at first to discern more distinctly that part of the *four living creatures* or Cherubims which is nearest to him, viz. the feet. He says, *their feet were strait feet*: to understand which, we must take notice that each of these Cherubims was a compound of four different

different creatures. We saw above that each of the Cherubims had *four faces*; and we shall see below (v. 10.) that the faces are, the face of a *Man*, the face of a *Lion*, that of an *Ox*, and that of an *Eagle*. Their bodies, and their feet, may therefore be supposed to be formed of the bodies and feet of those four same creatures. Let then the right foot of each Cherubim be formed, first, of the right foot of a *Man*, placed in the same direction with the man's face; then, because the Lion's face is on the right side of the Cherubim (v. 10.), let there be joined on the right side of the man's right foot the two feet of the right side of the *Lion*, and on the left side of the man's foot the two feet of the right side of the *Ox*: lastly, join the Eagle's right foot to the heel of the man's foot. In a similar manner let the two feet of the left side of the Lion be placed on the right side of the man's left foot, and on the left side of it the two feet of the left side of the *Ox*, and the Eagle's left foot at the heel of the man's foot. Let all the feet of the Lion,
the

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the Ox, and the Eagle, be put in the same line of direction with the Man's foot; and thus the compound feet of the Cherubims will be *straight feet*, that is, all pointing the same way. Then, as the two feet of a quadruped should take up more compass than one foot of a man, let the feet of the lion and the ox be so joined to the man's foot, as to extend further out than the man's foot, both before and behind. The empty space, that by this formation would remain behind the man's foot, is occupied by the Eagle's foot: but the empty space before the man's foot remains open, and hence the whole *sole* of the compound-foot of the Cherubim in some manner resembles *the sole of a calf's foot*, conformably to the text which says, that *the sole of the Cherubim's foot was like the sole of a calf's foot*.—Let us just observe, the Prophet said, that the Cherubim's *feet* (in the plural number) were straight feet, because he there spoke of all the six feet that compose the Cherubim's foot: but here he says, the sole of the *foot* (in

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(in the singular number) was like the sole of a calf's foot, because he speaks of the Cherubim's foot as one composed of six feet.

V. 7. *And they* (the four living creatures) *sparkled like the appearance of glowing brassy.*

The four living creatures or Cherubims *sparkled like the appearance of glowing brassy*, as they passed in their descent from the fiery sphere through the *great cloud*, that is, through the sphere of waters: the *sparks* that issued from them as from *glowing brassy*, indicating balls or flashes of lightning; and the crackling noise, that accompanies *sparks of glowing brassy*, expressing the explosion or sound of thunder.—Here is given us to understand what passes in one of the upper regions, together with the use that God makes of fire in his Administration of the Universe, employing occasionally that subtle tremendous element, in the form of lightning, to cause disasters as a scourge to mankind.—One may also remark, that flashes of lightning thus represented as *sparks of fire*, naturally suggest the idea of sparks
of

EZECHIEL'S VISION.

of Electricity, which are known to be, in small, the same as lightning.

V. 8. *And they (the four living creatures) had the hands of a man under their wings on their four sides: and they had faces and wings on the four sides.*

Each Cherubim had *the hands of a man under his wings on his four sides*, that is, the *hand of a man* before and behind and on each side *under or below each wing*. There was therefore the hand of a man placed upon each of the four animals that composed the body of the Cherubim, which indicates the dominion and use given to Man, of himself, and of the three other animals, the Lion, the Ox, and the Eagle, and consequently over all the other animals of the creation; which is conformable to that: *God said to Adam and Eve; rule over the fishes of the sea, and the fowls of the air, and all living creatures that move upon the earth.* (Gen. c. i. v. 28.).

And again: *Thou hast set him (Man) over the works of thy hands, says the Psalmist, thou hast subjected all things under his feet,*

all sheep and oxen : moreover the beasts also of the field, the birds of the air, and the fishes of the sea, that pass through the paths of the sea. (Psalm 8.)

The Cherubims had *faces on their four sides*, that is, the head of each Cherubim had *four faces*, one before, one behind, and one of each side ; but not placed so, as is generally supposed, that the faces before and behind were opposite to one another or looked in an opposite direction, nor likewise that the faces on each side were in an opposite direction to each other. All the four faces were placed the same way and looked in the same direction. Thus then each Cherubim's face was composed of four faces, in the same manner as each foot was composed of four feet (v. 7.) ; and all the faces and all the feet were directed the same way.

The Cherubims had also *wings on their four sides*, one wing on each of the four sides of their bodies, the use of which we shall see in the sequel.

V. 9. *And the wings of one were joined to the wings of another. They turned not when they*

they went: but every one went straight forward.

We conceive that the four Cherubims stood in the form of a square, and *the wings of one were joined to the wings of another*, that is, a side-wing of each of the two first Cherubims joined one another, and in the same manner the side-wings of the two last also joined. Then the back-wings of the two last also joined. Then the back-wings of the two first Cherubims were joined to the fore-wings of the two other Cherubims. This junction of their wings indicates the regular harmony of all their motions.

The Cherubims *returned not when they went, but every one went straight forward*, or, they went forward according to the direction of their faces, which all pointed the same way, making their progress successively through the three different spheres of fire, water, and air, round the earth; at the same time with a gradual descent. They moved in the same direction as the spheres themselves do in their diurnal motion along

with the Earth. The reason of such their progress is, that they preside over these spheres, as God's Ministers, directing and governing their motions, and all the changes and vicissitudes that are produced in them.

V. 10. *And as for the likeness of their faces: there was the face of a man, and the face of a lion on the right side of all the four; and the face of an ox on the left side of all the four; and the face of an eagle over all the four.*

As the Cherubims in their descent approach nearer to the Prophet, he seems to distinguish more clearly the higher parts of their bodies. He now describes specifically their *faces*. The four faces of each of the Cherubims were such that one face resembled *the face of a Man*, which was in the middle: then *on the right side* of it was a face that resembled *the face of a Lion*, on *the left side* a face that resembled that of an *Ox*; and behind a face that resembled that of an *Eagle*, which face was *over* the Cherubim, that is, was raised higher than the other faces. These
three

three last faces were placed, as we took notice above, in the same direction and looked the same way as the face of the man. We have also already observed, that these four Cherubims are four Angels appointed by the Almighty to preside over the whole of our sublunary world. And this composition of their faces shews, in particular, their government over all the animated parts of the creation; and first over mankind, because they bear *the face of a man*. They have also *the face of a Lion*, the Prince of the animals of the savage kind; they have *the face of an Ox*, the Chief of the animals of the tame kind; and lastly, they have *the face of an Eagle*, the Prince of the feathered race. These three faces, I say, express fully the administration of the four Cherubims over the chief classes of animals, and consequently over all the rest: especially, as the land-reptiles may be ranked with the land-animals, because equally formed with them from the earth at the Creation (Gen. c. i. v. 24.); and the fishes may likewise be joined with the birds,

as

as they were formed like them from the water (Gen. c. I. v. 20, 21.).

V. 11. *And their faces and their wings were stretched upward: two wings of every one were joined, and two covered their bodies.*

The *faces* of the Cherubims were *stretched upward*, that is, one higher than another. The faces of the lion and the ox we may place upon a level, then the man's face more raised, and the eagle's face the highest of all. The position of this last was expressed and taken notice of in the preceding verse. This gradation follows the natural order of place which those Beings hold in the creation. Man, who stands erect, may be deemed placed in a higher station than the Quadrupeds who walk in a depressed posture; and the Eagle with the feathered kind soars in the air above all other animated beings. Their faces therefore are placed upon the Cherubims in the same order: and this explication will be further confirmed hereafter. —On these grounds it may be proper to
make

EZECHIEL'S VISION. 17

make some alteration in the form of the Cherubim's feet, which was given them in the explication of verse 7th. Instead of putting upon a level all the six feet that compose the Cherubim's foot; probably the lion's and ox's feet should be on a level, the man's foot somewhat raised between them, and the eagle's foot still higher, to form the heel. By this arrangement the sole of the Cherubim's foot will more resemble the sole of a calf's foot, agreeably to the text.

The *wings* of the Cherubims were also *stretched upward*, or were placed on their bodies respectively one higher than another, in the same manner as the faces and corresponding to them, for the same reason and analogy.

Two wings of every one were joined by their ends to the wings of two other Cherubims, (as in verse 9th), being ready disposed to convey with a proper harmonious motion the Chariot of God. The other two wings of each Cherubim served to cover their
bodies

bodies out of respect to the Almighty, who sat on his throne above them.

v. 12. *And every one of them went straight forward : whither the impulse of the spirit was to go, thither they went ; and they turned not when they went.*

Every one of the Cherubims *went straight forward*, (*coram facie sua ambulabat*), according to the direction of his face or faces which pointed all the same way ; and this direction was the same as that of the diurnal motion of the Earth with the three spheres of air, water, and fire, round it's axis. This circular motion is what is here stiled *the impulse of the spirit*, and as it is governed by the four Cherubims, they take that direction in their progress ; and as the system of the Earth with it's three spheres, keeps always constant in that motion and never turns back, so the four Cherubims *turned not when they went*. Such was their progressive motion before (as we saw verse 9th) through the mediums above the air ; here they seem to move in the air itself, that is,
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or of our common fire. This is the twofold Light which we enjoy upon the earth. —In the same place there likewise appeared *lightning going forth from the fire*. By this and the foregoing expression of the *shining of fire*, we see pointed out the Element of fire; as distributed all over the Earth. The element of fire, when collected together in a certain manner and quantity, forms our common fire, and this is sometimes made an instrument of divine punishment to burn cities, palaces, &c. as in Chap. 10. v. 2. to burn Jerusalem: *Fill thy hand with the coals of fire, that are between the Cherubims, and pour them out upon the city.* Fire here appears also in another shape by *lightning* being seen to go forth from the fire. Lightning in it's natural course does not appear to our senses to issue forth from fire; nor does real lightning seem to be meant here, but only the *vision* or similitude of it. What then do we conceive to go forth from fire with the terrifying appearance of *lightning*, but Gunpowder? Which, when fire is applied

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plied to it, produces a sudden flash similar to a flash of lightning. This kind of fire is very well known to be a destructive instrument, and as such is occasionally employed by the Almighty in his judgments.

In verse 4th we saw the sphere of Elementary fire, that exists above the firmament or in the upper regions of the sky; here we have account of the fire which is under the firmament, that is, upon and near the surface of the earth.—It seems then to appear from the above description, that the Cherubims have performed their whole progress through the three spheres, of fire, water, and air, and in their descent have at last reached the Earth.

V. 14. *And the living creatures ran and returned like flashes of lightning.*

In verse 9th and 11th it was said that *the living creatures* or Cherubims went *straight forward and did not return*, because they assumed the same progressive motion with which the earth with it's three spheres revolves round it's center. This was one part
of

of their superintendency. Here it is said that the Cherubims *went and returned*, viz. in all directions through the different spheres for whatever changes were proper there to be made, or new effects there to be produced, as raising winds, causing rains, &c; all which belong to their administration. They even went and returned *like flashes of lightning*, with a motion as quick as lightning, to shew their instantaneous presence in every place where their care was wanted.

v. 15. *Now as I beheld the living creatures, there appeared upon the earth by the living creatures one wheel with four faces.*

v. 16. *And the appearance of the wheels and the work of them, was like the appearance of the sea: and the four had all one likeness. and their appearance and their work was as it were a wheel in the midst of a wheel.*

v. 17. *When they went they went by their four parts, and they turned not when they went.*

We

We have before seen, that the Cherubims had bodies composed of the bodies of the four principal animals, to shew that to them was committed the government of all animals in general : here we shall see given to them another great object, over which their administration also extends. Behold ! there appears *upon the Earth, by the living creatures* or at the side of the Cherubims, *a wheel with four faces*. This *wheel* represents the Globe of our Earth, encompassed with the three spheres of air, water, and fire. They all bear a round figure like a wheel. The four faces of this wheel are the *faces* or appearances of the three mentioned spheres and of the Earth placed in the center of them, to an eye that views them together at some distance. Such a wheel was placed at the side of each of the four Cherubims, as is expressly said in Chap 10. v. 9. *And I saw, says Ezechiel, and behold there were four wheels by the Cherubims : one wheel by one Cherubim, and another wheel by another Cherubim.* The reason is, because these

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these Cherubims are the four great Ministers, whom God has appointed, each of them, to the government of the whole and of all the parts of our material world, and consequently the whole compages of it appears placed at the side of each Cherubim.—We must further observe, that these wheels constitute also part of the Chariot of God.

Then it is said that *the appearance of the wheels and the work of them was like the appearance of the sea*, or rather like the appearance of a precious stone, which in the Hebrew is stiled *Tharfis*, and which some understand to be the Chrysolite (and is so translated by St. Jerom chap. 10. v. 9. of Ezech.), others the Hyacinth, others the Carbuncle. If we suppose it to be the *Chrysolite*, which is a precious stone of a dusky green mixed with a golden colour, *the wheels and the work or texture of them appearing like the Chrysolite-stone* to an eye placed at some distance out of them, the greenish colour will exhibit the surface of the terraqueous globe, both land and sea, which

which are of that colour, and also of the watry sphere above the air, as all bodies of waters appear of a greenish hue. The golden colour of the *Chrysolite-stone* will represent the colour of fire or the appearance of the sphere of fire situated above the watry sphere. The transparency of the Gem will indicate the transparency of the three orbs of fire, water, and air. Moreover, the *Chrysolite* being a stone of superior perfection may represent all the substances of the Stone-kind in the earth, in the same manner as the Lion represented all the savage kinds of Quadrupeds. And lastly, as the colour of gold prevails in the *Chrysolite*, and as Gold is the chief of metals, by that colour may also be represented all the different sorts of the Metallic kind that lie in the earth.— Thus we already see the nature of the wheel that was shewn to the Prophet, and what it's composition is. It's appearance to him is the same as would be to a man, endued with a comprehensive sight, who should be placed beyond the sphere of fire, and
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thence view the earth with it's three spheres about it.—We shall now see further particulars.

The *four wheels had all one likeness*, or were exactly similar in their figure or shape, each *wheel* representing the earth with it's three orbs of air, water, and fire. And *their appearance, and their work or construction, were, as it were, a wheel in the midst of a wheel*; the meaning of which is very plain from the preceding description, according to which the *wheel* is composed of four spheres, *one in the midst of or within another*; the outermost, the sphere of fire; the next, the sphere of water; the third, that of air; and the innermost, the earth itself. Thus each of the four wheels is composed itself of four wheels, or spheres, properly enough called wheels, as being of an orbicular figure, occasioned by their gravity to one common center, the center of the earth.

Then it is added, *when they (the wheels) went, they went by their four parts, that is,*

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the four spheres that composed each wheel turned all round a common center, the center of the earth, by that motion which is called the diurnal motion, and is well known to be performed in twenty four hours. This rotation really makes the course of day and night. And as this motion continues always in the same direction, so it is said, that *the wheels returned not when they went*, or never turned back in their revolution. Hence is plainly understood what is said of these wheels in Chap. 10. v. 11. of Ezechiel. *And when the wheels went, they went by four parts; and they returned not when they went; but to the place, whither the first turned, the rest also followed, and did not turn back.* Hence also becomes clear what the Prophet says in verse 13th of the same Chapter. *These wheels he called voluble or turning wheels, in my hearing.*

v. 18. *The wheels had also a size, and a height, and dreadful appearance: and the whole*

whole body was full of eyes round about all the four.

The wheels had *a size*, or, according to the Hebrew text, *backs* (*dorfa*), by which is meant the circular figure of the earth and of it's three spheres. This figure arises, as before observed, from the gravitation of all the parts to the center, by virtue of which the earth and it's spheres take the form of circular arches or arched *backs*.—The wheels had also *a height*, the four spheres being all large, extensive, and deep, as is well known.—*The appearance of the wheels was dreadful*, as seeming to threaten disasters. We have already mentioned some of the disasters produced by the three elements of air, water, and fire. Those that draw their origin from the terraqueous globe are, Earthquakes, Volcanoes, violent commotions in the sea breaking over it's bounds into the land, &c. appointed for punishments upon mankind. *He looketh upon the earth, and maketh it tremble: he toucheth the*

mountains, and they smoke. (Psalm 103. v. 32.)

It is furthermore said, that *the whole body of the wheels was full of eyes round about all the four*, that is, Angels were stationed through all the parts of the earth and of it's ambient spheres, subordinate to the four Cherubims, to watch over the whole of our world, and to receive commands from the Cherubims with respect to the administration intrusted to them. That Angelical Spirits are here meant by the *eyes*, we collect from the Prophet Zachary, who stiles Angels *the eyes of the Lord*, saying; *These are the seven eyes of the Lord, that run to and fro over the whole earth.* (c. 4. v. 10.) And again, from the Apocalypse, chap. 5. v. 6. *I saw and behold a Lamb—having seven eyes, which are the seven spirits of God, sent forth into all the earth.* That Angels are placed in all the parts of our world for the direction and government of it, is still more specifically expressed by our Prophet in Chap. 10. v. 12, where he says speaking of the wheels: *And their whole body, and their necks,*

necks, and their hands, and their wings, and the circles were full of eyes, round about the four wheels. But on this we must further remark that, besides what had been mentioned in the expression before considered, here it is added respecting the *wheels*, that their *necks*, in the Hebrew, their *backs* (*terga*), their *hands*, and their *wings*, were *full of eyes*. It is true that *backs*, and *hands*, and *wings*, don't well suit any sort of wheels. But it is to be observed that by the word *backs* (*terga*) are denoted the Lion, the Ox, and all the Quadrupeds, that walk in a depressed posture, having their *backs* nearly in an horizontal position. By the *hands* is understood Man with his whole species; and by *wings* is meant the Eagle with all the bird-kind: so that man and all the animated beings, as they make part of the created system, were seen *full of eyes*, that is, are superintended and taken care of by Angels, as so ordained by the Almighty Benevolent Governor of the Universe.—We may also
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remark, that here is observed a regular gradation, (taken notice of in verse 11th), in mentioning the different animals according to their order in the plan of nature : The Quadrupeds or *backs* being here first named, as in the lowest situation ; then Man or *hands*, in the next ; and Birds or *wings*, as in the third place or highest station.

v. 19. *And when the living creatures went, the wheels also went together by them : and when the living creatures were lifted up from the earth, the wheels also were lifted up with them.*

As the Cherubims preside over all the parts and motions of the mundane system, when they *went* or moved in a circular direction on the surface of the earth, the *wheels* also or the earth with it's spheres *went together by them*, that is, immediately followed in the same direction and motion : which motion is that of our Globe round it's own center. We saw in verse 12th, that the Cherubims, in their visit through the different spheres, proceeded in the same circular,

lar direction : and here we see that, as the wheels represent the earth with these spheres, the Cherubims, to shew that they direct every thing, first take the circular motion, and the earth and it's spheres instantaneously follow.—In like manner, whenever the Cherubims *were lifted up from the earth* or advanced from the actual place of the earth where they stood, to take a direction round the Sun, *the wheels were also lifted up with them*, that is, the Earth with it's three ambient spheres followed that same direction and motion of the Cherubims, and proceeded in it's revolution round the Sun.

v. 20. *Whithersoever the Spirit went, thither as the Spirit went, the wheels also were lifted up withal, and followed it : for the spirit of life was in the wheels.*

As in verse 12th, *the spirit* denoted that force or forces, which would give to the Earth and it's three spheres their circular motion round the earth's center ; so here by *the spirit* are meant those forces, which by the establishment of the Creator would produce and regulate the Earth's motion round
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the Sun. Therefore, *whithersoever the spirit went*, or, according to what would be the impulse of those forces, the *wheels*, that is, the Earth with it's surrounding spheres, were *lifted up, and followed it*. But as matter is of itself inert and inactive, it is here said that *the spirit of life* was in the wheels to move them, that is, these motions are impressed by the Angels, who are disposed over all the parts of our world, which they actuate, and on that account are these Angelical Spirits here stiled *the spirit of life*.—From the diurnal rotation of the Earth arises the distinction of day and night: by the different stages of it's annual revolution round the Sun, that great Principle of heat, are distinguished the different seasons of the year, spring, summer, autumn, and winter, which in his wisdom the Almighty has constituted to be the general course of our worldly system.

In verse 13th were pointed out to us the apparent motions of our world, but in these two last verses we see the real motions disclosed.

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v. 21. *When those (the living creatures) went, these (the wheels) went, and when those stood, these stood; and when those were lifted up from the earth, the wheels also were lifted up together, and followed them: for the spirit of life was in the wheels.*

We have shewn that the *wheels* are a representation of the assemblage of the earth and it's ambient spheres, and that to the wheels are imparted motions similar to the real motions of the earth with it's spheres. In the present text seem to be expressed the motions given to the *wheels* as they make part of the Chariot of God. The Almighty sits upon a throne above the heads of the Cherubims, as we shall see a few verses below, and according to his direction the Cherubims move in carrying him, and according to the motion of the Cherubims the *wheels* move in concert and as it were spontaneously, being actuated by the subordinate Angelic Spirits, who are *the Spirit of life* that resides in the wheels. If the Cherubims *went* or proceeded along the

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surface of the earth, the wheels also *went* or followed; if the Cherubims *stood*, as we shall see verse 25th that they did whenever the Almighty above spoke to give his commands, then likewise the wheels *stood*: if the Cherubims *were lifted up from the earth* to proceed to any distant place, as to the gate of the temple, Chap. 10. v. 19. the wheels were instantaneously also *lifted up* by the attending Angels, and regularly *followed* the Cherubims. In this manner all the parts of the Chariot of God are uniformly moved by that infinite company of Angels who ever attend him.—Besides, the continual attendance of the wheels upon the Cherubims seems to indicate the constant watch the Cherubims keep over the world, and that they never lose sight of any part of it, wherever they move; so careful is their administration: it also shews that the Angels or *Eyes*, distributed in all the parts of the wheels or of the Universe, give close attention to the orders and directions of the Cherubims, to execute them.

v. 22. *And over the heads of the living creatures was the likeness of a firmament, as the appearance of crystal terrible to behold, and stretched out over their heads above.*

There appeared over the heads of the four living creatures or Cherubims, as they stood upon the earth, the likeness or resemblance of a firmament, which had the appearance of *Crystal* or the transparency of *Crystal*. This kind of *Crystalline firmament* represents the lower part of our sky, which for it's transparency is like to *crystal*. It extends to some height above the surface of the earth, and this is clearly insinuated by it's being *stretched out above*; and it comprehends our atmosphere with the region of the superior waters. This sky appeared to the Prophet as *terrible to behold*, on account of it's exhibiting a disordered state of the air and the clouds, threatening storms, hurricanes, hail, thunder and lightning, &c. sent by the *terrible* hand of God in his anger to chastise mankind.

v. 23. *And under the firmament were their wings straight the one towards the other: every one with two wings covered his body, and the other was covered in like manner.*

Under the firmament or below our nether sky, as the Cherubims then stood upon or near to the earth, their wings were stretched out in a straight line towards one another, that is, two wings of each Cherubim were stretched out and joined by their ends two wings of two other Cherubims, in the manner explained verse 9th, which posture of their wings shews that the Cherubims were ready to move and proceed at the word of Him who sat above, and for respect to his Divine Majesty *they covered their bodies with their other two wings.*

v. 24. *And I heard the noise of their wings, like the noise of many waters, as it were the noise of the most high God: when they walked, it was like the noise of a multitude, like the noise of an army: and when they stood, their wings were let down:*

v. 25.

v. 25. *For when a voice came from above the firmament that was over their heads, they stood, and let down their wings.*

The noise of the Cherubims wings, when they flew through the air, was like the noise of many waters or like the noise of a roaring tempestuous sea ready to break over it's bounds, representing the terrifying noise of the approach of the most high God coming in his wrath to inflict punishments. When the Cherubims walked, the noise of their feet was alarming and struck consternation, like the noise of a multitude or the noise of an army of enemies approaching; a figure of the most high God angry and threatening. But when the voice of the Almighty was heard from above the firmament that was over their heads, where he sat upon his throne, then the Cherubims out of respect stood still and let down their wings, to hear his commands.

v. 26. *And above the firmament that was over their heads, was the likeness of a throne, as the appearance of the Sapphire-stone: and upon*

upon the likeness of the throne was a likeness as of the appearance of a man above upon it.

Above the firmament that extended upwards over the heads of the Cherubims, there appeared a beautiful object *like a throne*, which seemed to be of a substance resembling the *Sapphire-stone*. We saw before, that *the appearance of a firmament* over the heads of the Cherubims really exhibited our lower sky, which, as we observed, reaches to a considerable height : so here *the likeness* or resemblance of a *Throne of Sapphire-stone* indicates the upper sky, which is of a fine blue colour like that of the *Sapphire-stone*. This superior sky is, according to the general notion of mankind, the highest visible region of our world.

In the beginning of this Prophecy (v. 1. and 4.) we saw the *Heavens* of this Universe laid open, and their real composition exposed to view, consisting of three spheres, of air, water, and fire : here we are presented with a view of the same heavens, as
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they appear to the eye and are commonly understood, consisting of an inferior and superior sky, or of an extensive sky divided into two parts; the lower of which is the expanse occupied by the air, the winds, and the clouds, &c. and the higher part is that where seem to reside the Moon, Sun, and Stars.

Then, *upon the likeness of a throne* there was the *likeness* or resemblance of a man, that is, the Almighty himself in the form of a man, as is sufficiently clear from verse 20th of Chap. 10. where it is said: *This is the living creature (or Cherubim) which I saw under the God of Israel by the river Chobar.* The Almighty is therefore here at last represented as sitting, as it were, upon a Sapphire-throne, or residing above the highest part of the sky; from whence he extends his dominion over all the spheres beneath him and the globe of our Earth. In fine, he thence directs the System of nature, and governs our world.—In the same point of view does the Royal Psalmist also represent him :

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him : *The Lord has placed his throne in heaven, and his kingdom rules over all.* (Psalm 102. v. 19.)

Hitherto the Vision has exhibited to us the general plan of Divine Administration over the Universe: now we shall see the particular part of it that relates to the Jewish people: And to shew that the subject here changes, the Prophet begins this new part with, *I saw*, in the same manner as he enounced the beginning of the Vision.

v. 27. *And I saw, as it were, the resemblance of Amber, as the appearance of fire within him round about, from his loins and upwards: and from his loins downwards, I saw, as it were, the resemblance of fire shining round about,*

v. 28. *As the appearance of the rainbow when it is in a cloud on a rainy day; this was the appearance of the brightness round about.*

As the Almighty here, under a human shape, comes to announce to the Jews by his Prophet Ezechiel what is to befall them,

so the events are figured by those different appearances on the body of the Divine Person, which are shewn to the Prophet. Thus, *from his loins and upwards* the Almighty appeared *like Amber* or bright brass glowing with *fire within round about*. This shewed the Almighty in his wrath, in a similar manner as we saw before in verse 4th. Here he is going to inflict severe scourges on the Jews in Judæa for their idolatry and other crimes, and *round about* over their country; and in particular on the city and temple of Jerusalem, which effectually were soon after burnt by Nabuchodonosor, and then again after a course of years by the Romans.—One may observe that this representation of God, as a vivid glowing fire, is consonant to that given by Moses in his threats against the Jews: *The Lord, thy God, is a consuming fire, a jealous God.* (Deut. c. 4. v. 24.)—The subsequent effects of the Divine Wrath were the Babylonian captivity, with the other disasters that have since and hitherto attended the
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Jews, and will continue for a long period of time, represented by that considerable part of the Divine Person *from his loins and upwards* appearing all on fire. And these are the objects and matter of the first part of Ezechiel's Prophecies.

But *from his loins downwards* there appeared, as it were, *the resemblance of fire shining round about, as the appearance of the rainbow*. This emblematical appearance on the Omnipotent Being gives us to understand that, after he has executed all his terrible judgments on the Jews, as mentioned above, he will then shew them Mercy, indicated by *the shining of the fire round about*, which is an agreeable thing and pleasant, like the sunshine. He will then remove their obstinacy, will soften their hearts, and will bring them into his new Covenant, the Christian Dispensation, signified by the *Rainbow*. And this signal favour will appear the more grateful and valuable, as coming after a long captivity, after a lasting cloud of divine indignation, which

which had precluded from them the genial rays of Divine Bounty ; so the appearance of the rainbow is said here to be *as in a cloud on a rainy day* : in the same manner as when, after a dark, *cloudy*, and *rainy day*, towards evening the rainy cloud withdrawing and leaving the sun free to shine forth, there appears *in the cloud* a *rainbow*, which with the bright sunshine cheers the heart and enlivens the spirits. But as the bountiful and just God, when he dispenses his favours, generally mixes them in a cup of bitters ; so will he try the fidelity of the Converted-Jews, as gold in the fire, by making them pass through a severe persecution, signified by the *resemblance of fire*, which was seen upon the lower part of the Divine Person. The persecution here intimated will be that of Antichrist, in which a large number of the Converted-Jews will be put to death for their faith in Christ, as seems to appear from the Apocalypse.

Thus this at present unfortunate people, the Jews, will be in the last period of time

restored to the favour of their God, and become again his beloved people. In consequence of this happy reconciliation, he will pour upon them, wherever they be, both spiritual and temporal blessings in the greatest abundance, which is pointed out by the fine *appearance of the brightness shining round about* the lower part of the Person of the Almighty. And this new happy state of the Jews makes the subject of the latter part of Ezechiel's Prophecies.

v. 29. *This was the vision of the likeness of the glory of the Lord.*

Thus was represented to Ezechiel the Almighty in a peculiar appearance of glory and grandeur, such as may suit human capacity, seated upon a shining rich throne, carried by four Cherubims, and attended by a great multitude of Celestial Spirits. Of this Vision the Sacred Author of the book of Ecclesiasticus writes: *Ezechiel saw the glorious vision which was shewn him upon the Chariot of Cherubims.* (c. 49. v. 10.) The same form of the glorious representation of
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God is repeatedly alluded to by the Psalmist as when he says : *The Chariot of God is attended by ten thousands (of Angels) (Psalm. 67. v. 18.)* And again : *Thou, that sittest upon the Cherubims, shine forth. (Psalm. 79. v. 2.)* The Prophet Isaiah also represents the Majesty of God in the same august manner : *O Lord of hosts, God of Israel, who sittest upon the Cherubims : thou alone art the God of all the kingdoms of the earth. (c. 37. v. 16.)* See also the rapid course of the Divine Charioteer nobly described by the Royal Psalmist : *He (the Lord) ascended upon the Cherubims, and he flew : he flew upon the wings of the winds, (Psalm. 17. v. 12.)* And this is analogous to what our Prophet says of the Cherubims, that *they ran and returned like flashes of lightning. (v. 14.)*

From the whole preceding explication we may infer, that the design of this Vision was, to shew the Divine Administration in the government of this our world : and in that light it becomes a supplement to Moses's account of the Creation, particularly as it
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shews us some objects of the created system not expressly found in the Mosaic relation.-- The last part seems to relate to the particular œconomy of God over his people the Jews.

This Vision exhibits to us the four Elements, fire, air, earth, and water, of which our world consists. These elements the Almighty has arranged and placed in proper situations for the use and benefit of Man ; but when provoked by man's infidelity and ingratitude, God in his anger turns them against him, and converts them into instruments of chastisement. These divine chastisements are briefly enumerated by the Psalmist thus: *Fire, hail, snow, ice, stormy winds, which fulfil the Lord's word.* (Psalm. 148. v. 8.) They are also sufficiently pointed out in the present Vision, as most of the objects there represented appear *dreadful to behold*, or with an ominous and terrifying aspect, and seem to threaten mischief: the reason of which is, to strike terror, not only into the impious part of mankind in general

neral, as we have already intimated, but also into the Jews in particular, who at that time in Jerusalem were most shamefully addicted to Idolatry, as appears in the sequel of Ezechiel's Prophecy.

The Almighty is represented as sitting upon a bright Sapphire-Throne, and superintending the whole system of nature, which he directs chiefly by the ministry of four Cherubims. By them he is carried through all the different parts of our world, from the upper sphere of fire, through the water of the clouds, and the air, down to the earth, where he visits the whole Globe.

I dwelt in the highest places, and my throne is in a pillar of a cloud. I alone have compassed the circuit of heaven, and have penetrated into the bottom of the deep, and have walked in the waves of the sea, and have stood in all the earth. (Ecclesi. c. 24. v. 7, &c.)

There he appears attended by innumerable Angels, whom he has constituted his Ministers, under the four Cherubims, over the Creation: *Thousands of thousands ministered*

tered to him, and ten thousand times a hundred thousand stood before him. (Dan. c. 7. v. 10.) These are the eyes seen in the wheels of the Chariot, or, in all the parts of our world, this world itself being represented by the wheels. These eyes therefore or Angelical Agents watch over mankind and every other thing with unwearied attention; *they are mighty in strength, and execute the Lord's word, hearkening to the voice of his orders. (Psalm. 102, v. 20.)*

The Reader is now become acquainted with the Plan of this extraordinary Vision, as we conceive it to be; but as the parts are many that compose it's whole frame; if the Reader would indulge us so far as to take a review of it by a second perusal, we apprehend he will be much more enabled to pass his judgment on the propriety or impropriety of the preceding Interpretation.

REMARK

EZECHIEL'S VISION. 51

R E M A R K.

We have, in this Vision, a noble view of the Dispensations of Divine Providence towards mankind. We see that the Almighty employs a great number of Angelic Spirits to attend on the human species, and to govern and direct the animals and all the other parts of the Creation that have any relation to man. The care and vigilance therefore of these heavenly Agents, as far as man's existence and welfare are concerned, cannot be called in question. Does not such a beneficent Providence shew forth the attribute of Divine Goodness with superior lustre? And should not such a view make impression upon our minds, and raise in us a lively confidence in the bounty and protection of God.

But as in the Supreme Being there exists a necessary harmony between all his attributes, one of them cannot operate with disparagement to another. If therefore on one side he displays the riches of his Boun-

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ty, he must on another side, in certain circumstances, exert the hand of Justice. On this account, when mankind forget their Sovereign Benefactor or rebel against him, he rises in his indignation, and those very things, he had designed as blessings for them, he makes noxious and destructive. He arms Nature itself against his ungrateful Children, and measures out his punishments upon them in proportion to their guilt.

That such was in former ages the Divine Oeconomy, we see proved by the history of all nations. The wickedness of the people was the ruin of all the great Empires. The holy Scriptures give testimony of it. Among many examples, Ancient Rome, the seat of the greatest empire that ever existed, became the victim of the anger of God, who crushed and destroyed her for the abominations of her Idolatry, and because she had made herself drunk with the blood of the Christian Martyrs. (Apoc. c. 17. v. 4. 6.) In the same manner, for their iniquities were the great and glorious cities, Ninive,

Ninive, Babylon, Tyr, and Sidon, demolished by the hand of God. In fine, what can be a more conspicuous example of the Divine Vengeance, than the many severe calamities that have been at different times inflicted on the Jews?

The same course of Providence holds in the Christian ages, as both the divine Prophecies and History itself make manifest. How many Christian nations so flourishing in former times, for their immorality and irreligion have been delivered up by Almighty God into the hands of Infidels and barbarous people? How many nations again, for their abandoning the true Principles of Religion to embrace Heresy, have been over-run by merciless enemies and reduced into slavery? From the view of these dreadful precedents, what is not to be feared for the present age? While we see such a neglect of Religion, such a forgetfulness of God universally prevail; while we see a restless Spirit of dissipation run through the higher class of mankind; while luxury and

extravagance are every day rising; while freethinking and a general degeneracy in morals are wearing off the image of God impressed on the human soul; while we see, I say, such a tide of irreligion and immorality flowing on, in direct opposition to the Sanctity and commands of the Almighty, can his Justice withhold it's weapons? When his Mercy is abused, must not his Justice strike? And effectually we see the shafts of his anger already flying abroad. How numerous are the calamities that afflict Christendom in these days? What havock is made by Inundations? What terrible destruction and ruinous work done by Earthquakes? What striking disasters by Lightning? Don't we frequently see the dismal effects of a noxious air in contagious distempers that attack the beasts and even the human species? Who does not observe the constant irregularities that happen in the seasons of late years? Spring can scarce be said now to be spring, summer is no more summer, nor autumn any more autumn. Such
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alterations necessarily produce fatal consequences. They obstruct vegetation in the fruits of the earth, the failing of which occasions that scarcity and distress which have been so much experienced ; or else these productions so necessary for human life, not being duly nourished or matured, contract a noxious quality and become hurtful to health. *Fire, hail, famine, and death, all these were created for vengeance.* (Ecclesiasticus, c. 39. v. 35.) More of the afflictions and calamities of these times might be enumerated, but the mention of these is sufficient to point out to any thinking person the observation of others.

Thus the Almighty in his wrath raises up the four Elements, earth, water, air, and fire, against mankind, and turns them into instruments of chastisement, conformably as he represented them in the above Vision to Ezechiel. We find the same exertion of Divine Justice set forth in various other places of holy Scripture, among which let us read the following passage : *The Lord's zeal*
will

will take armour, and he will arm the creature for the revenge of his enemies. He will put on Justice as a breastplate—and he will sharpen his severe wrath for a spear, and the whole world shall fight with him against the unwise. Then shafts of lightning shall go directly from the clouds, as from a bow well bent, they shall be shot out, and shall fly to the mark. And thick hail shall be cast upon them from the stonecasting wrath; the water of the sea shall rage against them.—A mighty wind shall stand up against them, and as a whirlwind shall divide them; and their iniquity shall bring all the earth to a desert, and wickedness shall overthrow the thrones of the mighty. (Book of Wisdom, c. 5. v. 18, &c.)

But this view of the present misfortunes is aggravated by another still more deplorable, which is, that the generality of people pay little or no regard to these warnings of an irritated God, nor seem inclined to reform their course of life, which alone can put a stop to the growing miseries. On the

EZECHIEL'S VISION.

the contrary, the stream of impiety seems daily to run higher, and will in all probability gradually rise till it arrives at that pitch, of which our Saviour said: *When the Son of man shall come, do you think he will find faith upon earth?* (Luke c. 18. v. 8.)

What kind of prospect then does this view afford us of the future? No other but that our misfortunes and calamities will go on increasing in proportion with our vices, till at last the Almighty let go the torrent of his wrath, with the severest stroke that ever happened.

F I N I S:

E R R A T A.

Page 13, line 9. *Erase the Sentence,* Then the back-wings of the two
last also joined.

Page 22, line 6. *for* Elementary, *read* Elementary.

Page 49, line 20. *for* Eccles, *read* Ecclesiasticus.